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Crusade Against Supreme Court's Decision on Religion

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"We renew our conviction that we have staked the very existence of this country on the faith that complete separation between the state and religion is best for both."
—Justice Frankfurter's amazing opinion in the Champaign, Illinois Case.

What began with the slogan "Separation of Church and State" has now been widened to declare that it means: "Complete separation between the State and Religion." If this position is accepted without protest it means a godless state. It is time to be alert and to become active.

The circle of discussion concerning the Supreme Court decision is widening everyday. In one county last week two Kiwanis clubs, one public forum, one women's club, and one church arranged for presentation and discussion of this topic. Numerous weekly and monthly journals are presenting their readers with the ramifications of this problem.

This is an issue on which churchmen should be deeply concerned. Our respect for the Supreme Court is very great, but it should not become an opiate to benumb our conscience when the public relation of religion to the State is declared an outlaw. No question of released time should obscure the basis of the ruling against religion. If the churches become active in this crusade they will find a wider response than on any other public cause they have espoused.

The Journal of the American Bar Association invites the widest concern over this issue. This distinguished journal gives high legal opposition to the court's decision in its editorial writings. It picks out Justice Jackson's confession for its text, "No law but our own presuppositions." I agree with the Journal that this quotation puts the entire decision in question. Our presuppositions may be as good, or even better, than those of the Court.

The Journal points out that the Champaign "case may be one of those fateful decisions which is ignored at the time and regretted in the future." "It deserves consideration now. The latent consequences of the ruling could hardly be over emphasized." The Journal makes clear that this is no technical legal case. "It is a pronouncement not only on a fundamental principle of national policy, but of our civilization and way of life." Because this is clearly so we are urged to engage in a discussion of its import. This invitation is extended to lawyers and other citizens for the very reason that the decision invades every house where there is a child in America. The Journal clearly affirms that the decision assails the very basis of freedom which is our American heritage. It says, speaking of Mrs. McCollum, "Today she sought and obtained the aid of a judicial decree to suppress the teaching which was the very genesis of the freedom which she exercises for herself by trying to take it from others."

The Journal is on very sure historical ground when it outlines the wide recognition of religion in national practice and declares that the decision in effect "denies the practice of religious recognition in the great majority of the States of the Union." It also reiterates Justice Reed, "The Court cannot be too cautious in setting up an absolute prohibition against every conceivable situation where the two—church and state—may work together" and then adds, "It has never been so in our history."

Thomas Jefferson, when President, gave aid to religion and religious education in various ways, as has every President to this day. Such aid, recognition and utilization of religion for the armed services at great national expense cannot be denied. "Must state and local governments do less for those who are being educated for citizenship and life?" Well put, and an honor to the legal profession.

A month after the Supreme Court decision "Congress passed and the President signed an appropriation of $500,000 to erect a chapel for religions at the U. S. Merchant Marine Academy at Kings Point, New York." A further recent recognition of religion by our government is the memorial stamp to four chaplain heroes. When the torpedoed troopship *Dorchester* went down in the chilling waters of Greenland on February 3, 1943, these four chaplains, Jewish, Methodist, Catholic, Baptist, gave their life-belts to four American boys who in the confusion had lost theirs. They went down with arms interlocked in a unity of devotion which a grateful government refuses to forget. They were on Government property at taxpayers expense, to hold religious services and give instruction and ministration in religion. This lawyers journal says "Maybe there was something in the *Dorchester* incident which the majority of the Supreme Court missed —something to which the highest courts of our States and countless communities have held fast."

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THE CHURCH AND THE DISORDER OF SOCIETY

In the September issue of The Christian Statesman we published extracts from the Study Commission of the World Council of Churches on the theme, "Man's Disorder and God's Design" which was to be presented to this Council at its meeting in Amsterdam, Holland, on August of 1948. We are pleased to report in this issue extracts from the report of this Committee presented and adopted by the World Council at the above meeting entitled, "The Church and the Disorder of Society."

The opening statement, which follows. we heartily approve:

"The world today is experiencing a social crisis of unparalleled proportions. The deepest root of that disorder is the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community and their obedience to any worldly power . . .

"The Christian Church approaches the disorder of our society with faith in the Lordship of Jesus Christ . . .

"In the light of that Kingdom, with its judgment and mercy, Christians are conscious of the sins which corrupt human communities and institutions in every age, but they are also assured of the final victory over all sin and death through Christ . . ."

With respect to the Church's responsibility toward these disorders in the economic and political realms of society, we have space only for what the report has to say of the church's task with respect to Communism and capitalism.

Communism and Capitalism

Christians should ask why communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should recognize the hand of God in the revolt of multitudes against injustice that gives communism much of its strength. They should seek to recapture for the Church the original Christian solidarity with the world's distressed people, not to curb their aspirations toward justice, but, on the contrary, to go beyond them and direct them towards the only road which does not lead to a blank wall, obedience to God's will and His justice.

Christians should recognize with contrition that many churches are involved in the forms of economic injustice and racial discrimination which have created the conditions favourable to the growth of communism, and that the atheism and the anti-religious teaching of communism are in part a reaction to the chequered record of a professedly Christian society. It is one of the most fateful facts in modern history that often the working classes, including tenant farmers, came to believe that the churches were against them or indifferent to their plight.

The points of conflict between Christianity and the atheistic Marxian communism of our day are as follows: (1) the communist promise of what amounts to a complete redemption of man in history; (2) the belief that a particular class by virtue of its role as the bearer of a new order is free from the sins and ambiguities that Christians believe to be characteristic of all human existence; (3) the materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as a person made in God's image and responsible to Him; (4) the ruthless methods of communists in dealing with their opponents; (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of communist dictatorship in controlling every aspect of life.

The Church should seek to resist the extension of any system, that not only includes oppressive elements but fails to provide any means by which the victims of oppression may criticize or act to correct it. It is a part of the mision of the Church to raise its voice of protest wherever men are the victims of terror, wherever they are denied such fundamental human rights as the right to be secure against arbitrary arrest, and wherever governments use torture and cruel punishments to intimidate the consciences of men.

The Church should make clear that there are conflicts between Christianity and capitalism. The developments of capitalism vary from country to country and often the exploitation of the workers that was characteristic of early capitalism has been corrected in considerable measure by the influence of trade unions, social legislation and responsible management. But (1) capitalism tends to subordinate what should be the primary task of any economy—the meeting of human needs—to the economic advantages of those who have most power over its institutions. (2) It tends to produce serious inequalities. (3) It has developed a practical form of materialism in western nations in spite of their Christian background, for it has placed the greatest emphasis upon success in making money. (4) It has also kept the people of capitalist countries subject to a kind of fate which has taken the form of such social catastrophies as mass unemployment.

The Christian churches should reject the ideologies of both communism and *laissez faire* capitalism, and should seek to draw new men away from the false assumption that these extremes are the only alternatives. Each has made promises which it could not redeem. Communist ideology puts emphasis upon economic justice, the promises that freedom will come automatically after the completion of the revolution. Capitalism puts the emphasis upon freedom, and promises that justice will follow as a by-product of free enterprise; that, too, is an ideology which has been proven false. It is the responsibility of Christians to seek new, creative solutions which never allow either justice or freedom to destroy the other.

CRUSADE AGAINST SUPREME COURT'S DECISION ON RELIGION

(Continued from Page 1)

There is an interesting and profitable comparison between our Constitution and the Russian Constitution, Article 124. I had observed that the Court followed theirs rather than ours. The Journal observed this also. "Our Constitution should not be read to mean what the Russian Constitution says." Nothing in our Constitution "commands that freedom of religion shall be freedom from religion." The Journal's conclusion is "This decision deserves the thought and concern of lawyers and people." That is what we are giving it here today.

Professor John C. Bennett of Union Theological Seminary is one of twelve theologians making a protest and warning. "Gradually we may find ourselves a nation in which the State will count *against* rather than *for* religious faith. That would be the opposite of the intention of many who have contributed to the result, including those Protestants who fail to discern the full meaning of the current interpretation of the Constitution."

A lawyer, William J. Butler of New York. says in an article in "The Catholic World" that "The Supreme Court went so far as to turn the First Amendment upside down in order to keep the State from applying the brakes." This is a case in which Catholics and Protestants find common ground.

We have also in our protest ample support from Thomas Jefferson. "To consider alone as the ultimate arbiters of all constitutional questions is a very dangerous doctrine indeed, and one that would put us under the despotism of an oligarchy . . . the Constitution has erected no such single tribunal." He refused to accept the dictum that "a judiciary independent of the will of the nation is acceptable in a republican government." I have a conviction that if President Roosevelt were alive he would find a way to join us in our protest. It contravenes both his practice as President and his enunciation of the Four Freedoms. The Supreme Court of his own appointment has betrayed him. All were appointed since 1936, and in this case they do not justify their appointment.

It is time to make the American position clear to a new generation. That position is best stated as "Freedom of church and state, that there shall be no compulsion of religion upon anyone, and no prohibition of it anywhere, either in Congress, in the White House, in the Supreme Court, or in the Schools.

When there is such prohibition, Freedom has flown out the window. The dictum of "separation" is a false premise which only breeds confusion and conflict. The very abuse of the metaphor of "separation" is proof of its dangerous nature. If we follow the Constitution we shall use "freedom" instead. It is Biblical, Christian, constitutional and philosophically sound.

THE BASIS OF CHRISTIAN CIVILIZATION

The deepest thing in a nation's life is its thought of God. As the great Italian philosopher Vico says, "this is the initiative and conservative force in its civilization. That is, it determines in what direction the nation will move and what it will die for rather than give up."

A Moslem nation is what it is through the conception of Allah which dominates its thought. An infinite Sultan sits on the throne of heaven—a bare will, banned by no ties of friendship or sympathy to its creatures, entering into no relations with them, and bestowing its favors only upon those of them who have surrendered to his might, but hating and allowing them to hate those who have not. By this conception Moslem civilization is pervaded and shaped from foundation to copestone. By virtue of it the Moslem accepts the despotic rule of Caliph or Sultan as reflecting the order of the ruler of heaven.

Equally true is it that Christian civilization rests upon the thought of God. which Christian nations have had disclosed to them in the person and teaching of Jesus Christ. This thought is two-fold. It takes in the whole Bible as its charter. Not a jot or tittle of the old law is to depart, and they who teach men to abide by its principles, are to be accounted among the greatest in the New Kingdom which our Lord proclaims. The God of righteousness, laboring to purge the earth of the foulness, the cruelity, the oppression and the bloodshed with which men have defiled it, is here. It is He who setteth the solitary in families, who has called nations into existence as witnesses against these evils, and who rewards them for their faithfulness to his covenant of righteousness and punishes them for their unfaithfulness. The keynote of that teaching is in the great text which Lincoln quoted in his second inaugural: "The judgments of the Lord are true and righteous altogether."

But without setting aside a jot of that great revelation of Divine righteousness, there comes through the Son of God the still greater disclosure that God's Kingdom is an order of loving service and help, and that they rank highest in it who serve the most widely and humbly, for at the head of that Kingdom there stands no mighty, self-seeking Sultan but the greatest and the most helpful of servants. It is He who feeds the birds and clothes the lillies, and who watches over human life with a tenderness and intimacy of love, far beyond our thought. The finest life for us then is to reflect the loving-kindness with which He makes His sun to shine on the evil and the good, and His rain to fall upon the just and the unjust.

Here is the symmetry of Christian civilization resting upon the two-fold thought of God, the righteous King and the loving Father. Here also are the foundations of the Christian state in its loyal purpose to establish the divine righteousness in the earth, by showing itself a terror to evildoers, and its gracious instincts which reach out to the help of the needy and the suffering. On the other hand it unites the members, the intelligence, the wealth and the power of the whole people for the protection of the weakest and the humblest in all his natural rights. On the other hand it stretches far beyond the bounds of mere rights reorganizing the principle of sacrifice, the pity for suffering, the generosity and enthusiasm of a true humanity.

This two-foldness of Christian civilization comes into clearer vision and practice with the advance of Christian society toward a truer apprehension of the divine will. Once it sought merely to punish crime that had been committed. Now by its police system it guards us against the adulterations which would undermine human health and life through the very means used to preserve them both.

Once it treated with indifference the sale of intoxicants and narcotics by which human lives are wrecked and human wills paralyzed for good. Now it places the sale and use of these tempters under careful restrictions or forbids them altogether. Once it saw with heedless indifference that the bulk of the people, even elements of education, were preyed upon by superstitution and quackery, debarred from the knowledge which is required both for the intelligent citizen and the effective worker. Now, by the establishment of free schools and by the encouragements of those institutions which teach the liberal arts and the professional sciences; it labors for the sufficient education of all, and the securing of an equal opportunity to every child in the land.

(The above is from an address made by Robert Ellis Thompson, S.T.D., at the First World Christian Citizenship Conference held in Philadelphia, Pa., in 1910 under the auspices of The National Reform Association. He was at that time President of the Central High School of Philadelphia. This portion of the address is reproduced in The Christian Stateman because it so clearly sets forth a great truth which greatly needs to be emphasized today. We cannot maintain the measure of Christianity found in our American civilization, much less develop and perfect it, without maintaining and strengthening the Christian foundation upon which it rests. We cannot have the brotherhood of man unless we believe in and proclaim the Fatherhood of God and far too little of this is being done today.—Editor)

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PRESIDENT TRUMAN'S INAUGURAL MESSAGE

The election of Harry S. Truman as President of the United States was the greatest political up-set in the history of our country. Notwithstanding the fact that he had expressed his preference for a simple inaugural ceremony, it was natural that those who elected him should put on the biggest inaugural show in the history of our country. However, the President's conduct on this occasion is highly commendable to him.

According to the newspaper reports, at pre-inaugural events he expressed his humility in saying that there were a million people in America better prepared for the duties of this high office than himself but that this was his job and he must have their help to succeed. He, the members of his family, and a few high officials of the government attended a service of worship at ten o'clock on the morning of Inauguration Day in one of the Washington churches where prayers for him and the nation were made recognizing his dependence upon God. He concluded his Inaugural Address with a declaration of faith in God and a firm reliance upon God's help.

His Inaugural Address was of a high order. It was unusual in that little was said in it with reference to domestic affairs but it was devoted to world conditions and to our conutry's responsibility on behalf of world peace and also to her responsibility to the less-favored and backward portions of this earth in helping them to raise their standards of living.

The four points he stressed in carrying forward this purpose are worthy of every American's most careful consideration, namely:

1. We will continue to give unfaltering support to the United Nations and related agencies and will continue to search for ways to strengthen their authority and increase their effectiveness.
2. We will continue our programs for world economic recovery.
3. We will strenghten freedom-loving nations against the dangers of aggression.
4. We must embark on a bold new program for making the advances and industrial progress available for the improvement and growth of under-developed areas.

To us this appears to be an attempt to carry out in our international relationships the basic principles of Christianity—Thou shalt love thy neighbor as thyself and the strong shall support the weak. Let these principles and this spirit be carried out in the relation of nation to nation and it will be the surest way to prevent another world catastrophe and bring happiness and blessing both to our own nation and to all the nations of the world.

COMMERCIALIZING CHRISTMAS

It has come to pass in our so-called Christian land that the celebration of Christmas which commemorates the birth of Christ is increasingly losing its spiritual significance and is becoming in large measure a commercialized and convivial event.

Shortly after Thanksgiving those who have merchandise to sell begin their advertising in newspapers, billboards and what not, urging their readers to begin their Christmas shopping, purchase expensive gifts and the attention of the people is directed along commercial lines rather than to the special meaning of this great event.

This is true along practically all lines of business but particularly so with those engaged in the manufacture and sale of intoxicating liquors. Through beautiful and lavish advertisements in magazines, newspapers, billboards, etc., the people are told that the most gracious way of expressing good will and happiness toward their friends is to present them with this or that brand of liquor, wine, or beer. We call attention in this connection to the liquor ads in "Life." In the two issues immediately before Christmas last year, December 13th and December 20th, the liquor ad revenues totaled nearly $900,000!

It would appear from this that Henry R. Luce, the Founder and Editor-in-Chief of "Life," (who is the son of a Presbyterian minister who was a missionary in China) agrees. In lending the use of the marvelous facilities of this magazine which claims a readership of 26,000,000 he concurs with the big barons of the liquor industry that the best way to celebrate the coming of the Son of God into this world is to fill up on these fine brands of alcoholic beverages which "Life" advertises so profusely.

What America needs in the celebration of Christmas is the spirit of Christ instead of alcoholic spirits.

SENATOR CAPPER HONORED

For a number of years the "Famous Annual Breakfast" of the International Reform Federation of Washington, D. C., has been held in the Senate Dining Room of the national Capitol with a hundred or more guests—members of the Senate and House of Representatives, delegates to the annual meeting of The National Temperance and Prohibition Council and other prominent religious leaders of the eastern section of our country.

One of the honored guests always present was Senator Arthur Capper of Kansas. Due to the fact that Senator Capper after thirty years of service as a member of the U. S. Senate, was retiring from public office, the Breakfast this year was held in his honor by the 25 member organizations of the above Council of which the International Reform Federation is one. Clinton N. Howard, Superintendent of the Federation. with Bishop Wilbur E. Hammaker, President of the Council, were co-chairmen in making arrangements for the Breakfast which began at 8:30 and concluded at 11:30 on January 12th.

Superintendent Howard, an intimate friend of Senator Capper's for many years, was Master of Ceremonies and his organization graciously assumed the expense of the Breakfast. In addition to the guest of honor there were no less than a dozen members of the Senate among whom were Senators Taft of Ohio, Ferguson of Michigan, Donnell of Missouri, Johnson of Colorado, Johnston of South Carolina, Brewster of Maine, Langer of North Dakota, and Schoeppel of Kansas; several members of the House, and Justice Burton of the Supreme Court.

Dr. Howard, in his inimitable way. introduced these Senators and Congressman Rees from Kansas who spoke in highest terms of Senator Capper. They spoke of his fine Christian character, his humility, his unselfishness, and his high moral ideals as evidenced by the character of the bills which he had introduced into the Senate and of his far-reaching influence not only in the Senate and his own state, but throughout the country.

Other guests spoke in glowing terms of his support of righteous causes and particularly of the great service he rendered to the temperance cause in his introduction into the Senate of the bill to prohibit liquor advertising.

A floral tribute was presented to him by Mrs. D. Leigh Colvin, President of the National Woman's Christian Temperance Union. Bishop Hammaker, on behalf of those reperesenting the 25 national temperance, religious and reform organizations making up the National Temperance and Prohibition Council, presented Senator Capper with a large scroll—"Who Honor Him As"—

> "Champion of Righteous Causes, Father of Moral Legislation, Staunch Foe of Evil, Friend of Crippled Children, Defender of the Home, Champion of Public Good, Advocate of World Peace, Opponent of King Alcohol, Publisher of Clean Journalism, Zealous for Good Works for Half a Century, Tribune of the People, Statesman Without Guile, Twice Governor of Kansas, Thirty Years in the U. S. Senate, Friend of the Oppressed, Loved by His Friends, Respected by His Adversaries, Serves God by Serving Men, With Malice Toward None With Charity For All."

In responding Senator Capper expressed his sincere thanks and hearty appreciation of these testimonials to him and of all the good things said about him by those who spoke at the Breakfast. He also stated that while he was retiring from public office, he was not retiring from public service but expected to carry on his Crusade for Public Righteousness as long as he lived.

It was a great and memorable occasion. The Senator left that evening for his home State of Kansas where another reception was awaiting him on the following day.

ANNUAL MEETING OF THE NATIONAL TEMPERANCE AND PROHIBITION COUNCIL—January 11-13, 1949

The National Temperance Council, meeting in Washington, January 11-13, 1949, called for the systematic collection and report of statistics and other information in regard to the problem of alcohol in the United States. Sentiment was expressed that the collection of governmental statistics in this country is utterly inadequate and handicaps the solution of social problems.

Bishop Wilbur E. Hammaker, President of the Council, called attention to the Massachusetts Commission to Investigate the Problem of Drunkeness, of which Judge Joseph T. Zottoli was chairman, and characterized it as "memorable." "Any such effort on a Nation-wide scale must be non-partisan, absolutely impartial and objective," he said, "if it is to command the respect of all elements of the population and be useful in developing public policies and educational efforts usually employed in dealing with the drink problem."

The Council formally "deprecated" all advertising of whiskey, wine, beer and other alcoholic beverages, especially advertising of an "alluring" character, claiming that it had a pernicious effect upon the children in the homes of the country. "Great magazine groups and various daily newspapers and other publications which reject liquor advertising, refusing to share the responsibility for supporting a custom which causes so much misery and distress to so many people," were strongly commended. Congress was called upon for passage of legislation to exclude all kinds of alcoholic beverage advertising from the radio and television and from publications "which avail themselves of facilities for interstate circulation." It was asserted that much of current advertising is subject to attack before the Federal Trade Commission because it is "false and misleading."

The Council asserted the right of the people of any political unit to make illegal the alcoholic beverage traffic within the borders of the unit.

In a series of formal resolutions, the churches were asked to join in a general temperance advance movement by striving for:

a. Complete organization for temperance instruction within the denominational set-up.
b. Enlistment of the entire leadership of the church in an effort to commit that church constituency to total abstinence as a service to God and our fellowman.
c. Establishment of a board or other permanent committee, with fixed headquarters and support, to make effective the Christian conviction against drink.
d. Definite financial support and counsel for the interdenominational agencies which are in action against the aggressive and expanding liquor trade.

Said Bishop Hammaker: "We demand that the stability of our institutions be supported by Governmental recognition of the moral principles and sound economic doctrines which are implicit in the democratic political conception, and that the terrible economic hemorrhage of the liquor traffic with its attendant social losses, be checked."

Dr. R. H. Martin, Chairman of the Council's Committee Against Liquor Advertising, gave his annual report, extracts from which will be found on pages 6 and 7 of this issue of The Christian Statesman. By a rising vote, the Council expressed its appreciation of the report. Its recommendations in substance were adopted. Releases based upon the report are to be given out in the coming months to the religious and temperance press of the country and to other organs sympathetic to the temperance cause.

A protest campaign against Time, Inc. (publishers of the magazines Life, Time and Fortune), for the magnitude and subtle character of their liquor advertisements totaling approximately $12,700,000 (Life alone $9,500,000) for 1948, was approved.

Miss Elizabeth Smart, Chairman of the Council's Legislative Committee, reported on the activities of this Committee during the past year including the hearings on the Capper Bill to prohibit liquor advertising in interstate commerce.

She reported that while the effort to secure legislation on this issue was not successful that the testimony on its behalf presented at the hearings received wide and fair publicity throughout the nation which strengthened the temperance cause and that it was also instrumental in having the Alcohol Tax Unit of the United States Government take up with the distilled spirits, wine and beer interests the matter of voluntary agreeing upon a code of advertising which would eliminate some of the objectionable features of the advertising pointed out by the Drys. It was stated that the code which the Alcohol Tax Unit had recommended to the wine industry had been adopted and that the codes submitted to the distilled spirits and beer industries had not been adopted.. All in all, it was genearlly agreed that the hearings on the Capper Bill were well worth all the effort and money expended.

The Council took favorable action on the introduction of a similar bill into the present Congress and placed this matter in the hands of a special committee of which Bishop Hammaker is Chairman.

Bishop Wilbur E. Hammaker was reelected President of the Council.

Dr. R. H. Martin and Rev. J. Ren Patterson, now of Pittsburgh but until recently of Los Angeles, Calif., represented The N. R. A. at the meeting.

REPORT ON LIQUOR ADVERTISING TO THE NATIONAL TEMPERANCE AND PROHIBITION COUNCIL

By R. H. MARTIN, D.D.

(Summary, in part of the report to the Annual Meeting of the National Temperance and Prohibition Council, held in Washington, D. C., January 11-13, 1949, by R. H. Martin, Chairman of the Council's Committee Against Liquor Advertising.)

There are 28 different media employed in advertising. Definite and reliable figures on the amount spent in advertising over all these media are not available. With some exceptions they are available only on advertising in newspapers, magazines, national and to some extent regional radio, and this only for the larger companies that advertise extensively. Media Records and Publishers Information are the chief basic sources of information in advertising on the three media named above. There is no service that gathers information on expend-i tures on outdoor, and transportation advertising, window and counter displays, direct mail, etc., etc. advertising. However, considerable information on advertising expenditures on these other media is obtainable, but it has to be picked up by scanning advertising newspapers and magazines, here and there wherever it can be found. Fortunately more money is spent by the companies engaged in the manufacture of alcoholic beverages in newspaper, magazine and radio advertising, than on other media. It is for our purpose also fortunate that from two large standard volumes we are able to obtain the total advertising appropriation of a large number of these distilling, winery and brewery companies which enables us to obtain the percentage which their advertising expense is of their total advertising expense (or appropriation) over all media. This we use in estimating the total expenditures of those companies on which we have information only on their advertising expense over the three media.

Proceeding on this basis with figures obtainable from purely business sources, the most reliable available, the report covered the advertising expenditures of 268 of the larger companies engaged in the manufacture of alcoholic beverages, as follows:

Total Expenditures of 268 Companies—$130,226,837.00

105 distillery and winery companies (distilleries 85; wineries 20)	$70,435,657.00
163 Brewery companies	59.791,180.00
Total	$130,226,837.00

It is not claimed these figures are correct to the dollar. They may be a million or two too high, or as much too low. Certain estimates have to be made for some of these companies. Our claim is that they approximate the advertising expenditures of these 268 companies.

What They Do Not Include

This $130,000,000 does not include the advertising expenditures of a larger number of smaller companies. The Federal Government issued 1,427 permits in 1947 to manufacture alcoholic beverages:—distilled spirits 149; wine 818; beer 460. Some of the big companies have more than one plant and each plant is required to have a permit. So that the number of these companies would be less than the number of permits issued—we do not know how many—but let us place it at about 150. This would make the number of companies 1,277. Subtracting the 268 companies on which we have the advertising expense of $130,000,000 would leave a little over 1,000 companies.

What was their advertising expense? It can be only an estimate. A very conservative estimate would be $20,000,000 on this basis:

If the 268 companies spent $130,000,000 in advertising, the average for each company would be approximately $500,000. Let us suppose the advertising expenditure of each of the remaining companies was 1/25 of that amount—$20,000. This multiplied by 1,000 would total $20,000,000.

Adding this to the expenditure of the 268 companies makes a total of $150,000,000, the 1947 expenditures of all the companies engaged in the production of alcoholic beverages.

Nor is this all. What of the advertising expenditures of the almost 500,000 retailers, wholesalers of alcoholic beverages? Here again. we can only estimate. It is small in comparison with that of those engaged in the manufacturing end of the business. Let us place it at the very low sum of $50.00 each on an average. (The neon signs that many of these retailers employ in advertising their liquors, wines and beers would amount to more than this.) This would amount to $25,000,000. This added to the above would total $175,000,000.

Advertising Expenditures of Alcoholic Beverage Industry in 1947—$175,000,000

268 companies engaged in their manufacture	$130,000,000
1,000 remaining companies engaged in their manufacture	20,000,000
All retailers and wholesalers of alcoholic beverages	25,000,000
Total	$175,000,000

To show that this crime-producing business is heading up into a gigantic and dangerous monopoly and for other purposes, Dr. Martin's report gave in detail the advertising expenditures of a number of the larger companies engaged in the manufacture of liquor and beer.

Advertising Expenditures of the "Big Four" Distillery Companies—$40,000,000

	Adv. Exp. in Magazines & Newspapers	Approp.	No. of media used
Seagrams Distillers Corp.	$8,367,457		11
Schenley Distillers Corp.	5,960,031	14,000,000	11
National Distilleries Products	5,406,832	7,000,000	13
Hiram Walker, Gooderham & Worts	4,440,585		9
	$24,074,905		Av. 11

The advertising expense over these two media of these four companies (including $627,318 of wine by Schenley over the radio) totaled over $24,000,000. We have the appropriation also of two of these four companies—almost twice as much as their expenditures in magazine and newspaper advertising. On the basis that the appropriation of Seagrams and Hiram Walker would be considerably more than their expenditures, the total expenditures of the four companies would be at least $40,000,000.

The report placed the advertising expense of distillery companies in the million dollar class of advertisers in magazines and newspapers only—these "Big Four" distillery companies and the following companies—Publickers Industries, $2,938,281; Glenmore Distilleries Co., $1,731,098; Park & Tilford Import Corp., $1,395,528; Brown-Forman Distillers Corp., $1,323,865; and Standard Brands, $1,024,259; (9 companies in all) at $55,-000,000—$15,000,000 for the five added and the $40,-000,000 of the "Big Four."

Advertising Expenditures of 9 Big Brewery Companies in 1947—$20,800,000

With reference to the largest advertisers of the manufacture of beer, the report gave the figures of 9 of the

big brewery companies whose total advertising expense for 1947 was placed at $20,800,000. The largest advertisers among these companies were P. Ballantine & Sons, Pabst Sales Co., Joseph Schlitz Brewing Co., Anheuser-Busch, Inc., Liebmann Breweries, Inc., and F. & M. Schaefer Brewing Co.

Brand Advertising of Liquors

The report gave the vast amount of money spent in the advertising of a number of brands of liquor, wine and beer. A number of these in the million dollar class follow:

Whiskeys—

Schenley Reserve	$3,500,000
Three Feathers	1,700,000
Four Roses (2 media only)	1,572,623
Seven Crown " " "	1,065.222
Hunter " " "	1,068,608
Imperial " " "	1,034,222

Beer—

Pabst's Blue Ribbon (3 media only)	1,387,967
Rheingold	2,500,000

The ingenious and striking methods some of these companies employ in pushing the sales of their brands was also set forth. For example, Young and Rubican, an agency employed by Seagram's conceived the idea of advertising "Four Roses" in a block of ice. This idea was carried out. This was about eight years ago. Every summer since, real roses in real blocks of ice have been placed in liquor stores, hotels, cocktail lounges, dining rooms, night clubs and bars. It was reported in 1947 that 40,000 roses and 1,000 tons of ice had been used in this way of promoting the sale of this brand of whiskey and with great success. In California they had a "Four Roses in Ice Week" promotion campaign. A New York liquor store which normally sold five cases of Four Roses a week, sold 22 cases a week when the ice cake was exhibited in front of this place of business.

Frankfort Distilleries is putting up in Chicago what it claims is the largest outdoor sign in the world to advertise their brand of whiskey which is made for "Men of Distinction" and which "Clear Heads Choose"—Calvert's. Completed the sign covers 23,940 square feet in area, weighs 170 tons and will stand as high as an 18-story building. The letters "C" and "L" are 58 feet tall and equal to six stories in height.

The report emphasized the fact that much of this advertising of alcoholic beverages is false and misleading, making claims for the liquor, wine and beer advertised that they do not measure up to and particularly in failing even to hint that there is any danger connected with their use, or injury resulting therefrom. In this respect they are in violation of a law enacted by Congress against "false and misleading" advertising which it is the duty of the Federal Trade Commission to enforce and which this Commission has largely failed to enforce. Also that the purpose of this vast advertising expenditure is to increase the sale and consumption of alcoholic beverages.

The Committee was instructed to give as wide publicity as possible to the above and other facts contained in the report by giving out releases to the religious and temperance press of the country and to other organizations likely to publish these pertinent facts with a view to building up a public sentiment against liquor advertising and the liquor business in its entirety.

A WEAK POINT IN REFORM PROGRAMS

Much effort is spent in promoting social and political reforms in America, not more than is needed for it is the mission of Christianity, not only to uplift individual lives but also the social and political life of society.

Few persons, however, will maintain that these efforts are meeting with that measure of success which the time and effort expended in this field should bring about. There is a reason for this. Too much of this effort is superficial. It does not go deep enough in bringing the strongest motives to bear upon the people to bring about these reforms. These evils, entrenched in our social and political life, are not merely offenses against our fellowmen, and against society. They are sins against God and God's program for society. and we have a responsibility to God as well as to our fellowmen to uproot and destroy them and to bring the priciples and ideals of Jesus Christ in this realm of life to bear upon those whom we are seeking to influence. Thus we will rest moral obligations upon the deepest foundations—our accountability and duty to God.

Take the greatest of all iniquities in our land, the legalized liquor traffic. It is not only a social wrong. It is a sin against God for the state to give legal sanction and protection to the traffic and accept a revenue from it. This is the teaching of Scripture, "Woe to him that buildeth a town with blood and establish a city with iniquity." "Shall the throne of iniquity have fellowship with thee that frameth mischief by a law?"

God has provided plenty of ammunition in His Word on this liquor issue which if it were thundered from the pulpits of this land to those sitting in the pews would reach the *conscience* of the church people of America, arouse and quicken their conscience on this liquor issue, and furnish a powerful dynamic to the movement for the abolition of this nefarious business from our fair land.

On the eve of one of the bloodiest days in Asiatic history, the head of the warlike tribe of Wahabees of Central Arabia rode over a battlefield heaped with the corpses of his enemies who had fallen in defense of their homes and their land. As he passed an Arab woman arose from beside the dead bodies of her husband and sons and cried: "O, Eben-saood, name the name of God." Startled by the challenge he did so. "Now, she proceeded, "if Eben-saood has done well, may the blessing of God follow him. But if he has done ill, God's curse." It was his last victory. That bereaved woman's malediction broke his nerve and he fell in a last battle as her kindred had fallen.

The ineffectiveness of much of our reform work has been due to our failure to invoke the name of God, to make men realize the background of the infinite behind their political action or inaction. We have argued for fiscal economy, the political decency, for better men to fill places of honor and trust. But we have not laid stress upon men's responsibility to the Searcher of hearts, the righteous Judge of all the earth. Rarely have we tried to make the voter or the legislator feel the relation of God's Kingdom to the governments of men. We must go deeper to the underlying channels of life and thought. We must rest moral obligations on the deepest foundations, the will of God. When we do this our reforms will make progress commensurate with our efforts in promoting them.

THE SEVERITY OF JESUS

D. H. ELLIOTT, D. D.

There is something lacking in most of the popular portraits of Jesus. Love is there. Gentleness, meekness and compassion are also there. We would not think of erasing a line from any of these. But the portrait of Jesus as painted in the Scriptures exhibits, in addition, a ruggedness and severity which the artists generally have passed by.

The popular conception of Christ today is that of a tender Jesus, meek and mild, loving and compassionate, too kind to punish and too soft-hearted to resist the aggressors of wrong. He is lauded as a beautiful example, a matchless teacher who sweetly forgives his enemies and who sacrificed his life to a worthy cause.

Devotion to such a Savior must create a corresponding type of character in his followers. A spineless Christ will develop a spineless people. A Christ that is merely a beautiful influence will produce a race that has no urge to fight against wrong. A Jesus that is too tender and loving to punish sin will foster a generation which will not fear his judgments. If we serve an effeminate God we are bound to trifle with his affection.

Dr. J. H. Jowett once said: "The popular God is not great and will not produce a great race. We have toyed with the light, but we have forgotten the lightening. We have rejoiced in the fatherhood of God, but too frequently the fatherhood we have proclaimed has been throneless and effeminate. If we banish the conceptions which inspire awe, we of necessity devitalize the very doctrines of grace, and if grace is emasculated then faith becomes anaemic, and we take away the very tang and pang from the sense of sin."

What was the conception of Christ while on this earth? How did the people of his own day regard him? When he asked his disciples, "Whom do men say that I am?" this was their answer:

"Some say that thou art John the Baptist; some, Elias; and others, Jeremiah, or one of the prophets."

What made folks think that Jesus was John the Baptist? John, who preached about the axe, the fan and the fire! John, who called the Pharisees a generation of vipers. Had they heard him say, "How shall ye escape the damnation of hell?" There was something about Jesus that reminded the people of John.

What made them think of Elijah? Elijah, who faced Ahab and Jezebel with their sins! Elijah, who slew the 450 prophets of Baal! Or why did Jesus remind them of Jeremiah? Jeremiah, who was called the weeping prophet! But his was not a mere sentimental weeping. His was the weeping that shakes strong men. There must have been some rugged qualities about Jesus that made the people of his time think of these great stalwarts of the past.

How did Jesus manifest this quality of severity in his ministry? Listen to some of his sterner words: "I never knew you." "Depart from me ye cursed, into everlasting fire." "Cast ye the unprofitable servant into outer darkness." " Why call ye me lord, lord, and do not the things which I say?" "Ye blind guides!" "Ye whited sepulchres!" "Ye are of your father the devil."

When we read: "The government shall be upon his shoulder;" "King of Kings;" "Governor among the nations;" "Prince of the kings of the earth;" "The Son of the Highest;" "Of his kingdom there shall be no end." Does anyone think that these are references to some sentimental weakling who will take no account of the conduct of men and of nations?

The Apostle Paul puts it this way: "Behold the goodness and severity of God; on them which fell, severity; but toward thee, goodness, otherwise thou shalt be cut off."

Let us keep the Jesus with the little children in his arms, but let us not lose the Jesus who drives the money changers out of the temple. We would not dim the picture of the good shepherd seeking his sheep but we must not forget that there is the lion of the tribe of Judah. We would not miss a word of the Sermon on the Mount, but there is also a twenty-fifth chapter of Matthew.

A minister writes: "Men of knotted hearts are not attracted by easy things. Jesus has been thought of as 'dear' and 'precious' Jesus. And it has not appealed to men. Men did not follow a 'dear' Lincoln, a 'dear' Foch, but men will follow a rugged, granite and majestic Christ."

When we lose our capacity of deep resentments, when we profess to love the right but do not hate the wrong, when we rest ourselves in the mercy of God and have no fear of his justice, we have forgotten that

"His eyes were as a flame of fire, and out of his mouth went a sharp two-edged sword."

HELP EUROPEANS BECOME SELF-SUSTAINING

Two CARE seed packages containing potential vast harvests of food for humans and fodder for livestock in Europe are announced by Executive Director, Paul Comly French of CARE Cooperative Agency for Remittances to Europe.

Thirty-one selected varieties of vegetable seeds, enough to plant a garden up to 50 by 150 feet, are contained in the package designed for family use. The other, weighing 20 pounds, holds enough hybrid field corn seed to plant two and one-half acres and provide valuable feed for fattening meat animals or maintaining a high level of production in dairy cattle.

The new CARE packages are being offered for $4.00 each, and orders are now being received by CARE at 50 Broad Street, New York 4, N. Y., as well as at all CARE offices throughout the country, for guaranteed delivery in eleven European countries. Orders should be sent at the earliest possible date to insure delivery in time for the planting seasons.

"This latest expansion of CARE'S service, supplementing our $10.00 food and clothing textile packages," Mr. French said, "comes in response to many appeals both here and abroad. It has been pointed out that since Europe's recovery depends upon its ability to produce for itself, anything Americans can do to provide the means of production will speed the recovery. These seed packages sent now, will go a long way toward solving Europe's food problems next year."

(We know of no more practical way of helping Europeans to get on their feet and become self-sustaining than the above. We hope Christian Statesman readers will support this project—Editor.)

THE SONG OF THE RYE

I was made to be eaten and not to be "drank;"
To be thrashed in a barn, not soaked in a tank
I come as a blessing when put through a mill;
As a blight and a curse when run through a still.

Make me into loaves, and your children are fed;
But if into drink I'll starve them instead.
In bread I'm a servant, the eater shall rule;
In drink I am master, the drinker a fool.

—SELECTED.